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the glass it will cut teeth hard. To step over an infant as it lies on the floor will render it puny and delicate, and if beaten with a broom it will be good for nothing all its life."

TABASHEER. — In "Science," November 20, 1891, Mr. George Frederick Kunz of New York (a member of the American Folk-Lore Society) makes observations on the snake stone of the travellers of the seventeenth century, which he identifies with tabasheer. In regard to this stone Jean Baptiste Tavernier says (Translation of V. Ball, London, 1889): "I will finally make mention of the snake stone, which is nearly of the size of a double doubloon (a Spanish gold coin), some of them tending to an oval shape, being thick in the middle and becoming thin toward the edges. The Indians say that it grows on the heads of certain snakes, but I should rather believe that it is the priests of the idolaters who make them think so, and that this stone is a composition which is made of certain drugs. Whatever it may be, it has an excellent virtue in extracting all the poison when one has been bitten by a poisonous animal. If the part bitten is not punctured, it is necessary to make an incision so that the blood may flow; and when the stone has been applied to it, it does not fall off until it has extracted all the venom, which is drawn to it. In order to clean it it is steeped in woman's milk, or, in default of it, in that of a cow; and after having been steeped for ten or twelve hours, the milk, which has absorbed all the venom, assumes the color of madder. One day when I dined with the Archbishop of Goa, he took me into his museum, where he had many curiosities. Among other things he showed me one of these stones, and in telling me of its properties, assured me that it was but three days since he had made a trial of it, after which he presented it to me. As he traversed a marsh on the island of Salsette, upon which Goa is situated, on his way to a house in the country, one of his palanquin bearers, who was almost naked, was bitten by a serpent, and was at once cured by this stone. I have bought many of them, and it is that which makes me think that they make them. You employ two methods to ascertain if the snake stone is good and that there is no fraud. The first is by placing the stone in the mouth, for then, if it is good, it leaps and attaches itself immediately to the palate. The other is to place it in a glassful of water, and immediately, if it is genuine, the water begins to boil."

Catholic missionaries, who brought these stones to Italy, seem to have entire faith in their powers, so that, according to Francisco Redi, they offered to make good their faith by experiments, which would show that Galen was correct when he wrote (ch. xiv. book 1) that certain medicines attract poison as the magnet does iron. For this purpose a search for vipers, etc., was recommended; but, owing to the season being later and colder than usual, none could at that time be obtained, as they had not emerged from their winter quarters. An experiment was therefore substituted, after much consultation among the learned men of the Academy of Pisa, whereby oil of tobacco was introduced into the leg of a rooster. This was regarded as one of the most fatal of such substances, and was administered by impregnating a thread with it to the width of four fingers, and

drawing it through the punctured wound. One of the monks forthwith applied the stone, which behaved in the regular manner described. The bird did not recover, but it survived eight hours, to the admiration of the monks and other spectators of the experiment.

Redi states that he himself possessed some of these stones, and also Vincent Sandrinus, one of the most learned herbalists of Pisa. Redi describes them as "always lenticular in form, varying somewhat in size, but in general about as large as a farthing, more or less. In color some are black, like Lydian stone, tinged at times with a reddish lustre; others white, others black, with an ashy hue on one side or both," etc.

This stone had not been identified, until it occurred to the writer that it was evidently tabasheer. This is a variety of opal that is found in the joints of certain species of bamboo in Hindostan, Burmah, and South America; it is originally a juice, which by evaporation changes into a mucilaginous state, then becomes a solid substance. It ranges from translucent to opaque in color. The word is a corruption of *tabixir*, a name which was used even in the time of Avicenna, the Grand Vizier and body surgeon of the Sultan of Persia in the tenth century. It played a very important part in medicine during the Middle Ages. The substance has been discussed and described by Dr. Ernst Huth (Berlin, 1887). Dr. Huth observes that it is cited as a remedy for affections of the eyes, the chest, and of the stomach, for coughs, fevers, and biliary complaints, and especially for melancholia arising from solitude, dread of the past, and fears for the future. Other writers speak of its use in bilious fevers and dysentery, internal and external heat, and a variety of injuries and maladies.

Mr. Kunz concludes: "The writer has examined a large number of so-called madstones, and they have all proved to be an aluminous shale or other absorptive substance. But tabasheer possesses absorptive properties to a greater degree than any other mineral substance that I have examined, and it is strange that it has never been mentioned as being used as an antidote. It may be confidentially recommended to the credence of any person who may desire to believe in a madstone."

GHOST DANCE IN ARIZONA. — The "Mohave Miner" contained an account of this dance, copied in the Chicago "Inter-Ocean," June 25, 1891.

"Imagine a circular piece of ground one hundred feet in diameter, inclosed by a fence made by putting poles and bushes into the ground and surrounded by the high and rugged granite walls that reflect in demoniacal phantasms the lurid lights of half a dozen fires that blaze within the inclosure, while two hundred savages (Wallapais) clad in white robes with fancy trimmings — faces and hair painted white, in whatever decorative manner the savage mind suggests as best calculated to produce the most weird and startling effects — move slowly around in a circle, keeping time with a wild chant that swells and falls in barbaric cadence; while two hundred more stand or crouch around the fires, awaiting their turn to participate. I can never forget the sensation produced upon my mind as I stood between two swarthy chiefs and gazed upon this scene. How can I describe this new